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cheaper way of weaving is invented. This view seems to contain several fallacies. (1) It assumes that the notion of "waste" as applied to Nature has the same meaning as in economics and ethics. But the facts show that handworkers displaced by machinery need not starve if their trade unions maintain the standard rate (see Webb, *Industrial Democracy*, p. 419). Hence Nature may be thwarted; and, indeed, it is clear that natural selection, if it promotes coöperation, must promote it among parasites as much as among their victims. (2) In this view the course of Nature is identified with progress—a supposition for which no reason can be given, but which allows the assumption (3) that progress is necessary and continuous.

More praise can be given to the historical chapters in which Mr. Villiers traces the growth of the labor party in England and discusses its relation to theoretical Socialism. Particularly interesting is his account of the way in which the labor groups in the House of Commons must modify the two-party system. Labor members, as he points out, stand, owing to the connection of the party with the trade unions, in a relation to their constituents which is peculiar and novel in English political history, gives them a power in Parliament out of proportion to their numbers, and is big with possibilities of constitutional development.

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BEYOND GOOD AND EVIL. By Friedrich Nietzsche. Authorized translation by Helen Zimmern. Edinburgh and London: T. N. Foulis, 1907.

Nietzsche's doctrines have affected recent ethical speculation in England, but his writings are by no means familiar to the ordinary student of moral philosophy. Miss Helen Zimmern and "the good European Society" deserve our thanks for providing those who do not read German easily with a means of becoming acquainted with an important phase of thought. This version should form a quite successful book and should have a considerable circulation. It comes not a moment too early, and the time is still to come when translations of Nietzsche will be too late. And yet that time will come, and at no distant date. Now is the moment for us to be interested in the matter of Nietzsche's thought. The current of events bearing us along at express speed

will soon alter those historical perspectives which he so piquantly hits off. Again, the particular strain of emotion in his thinking and its clash with parallel socialistic teachings is merely a contemporary phase. Nietzsche, who is aware of no assumption in patronizing Carlyle (and many others), is surely less of a permanent force than he. Once more the lack of coherence or of anything like sustained argument will hardly allow his works to be ranked among the philosophical classics. No; it is ultimately the literary flavor in his writing, his quality of soul as a poet and seer, that is the important thing in Nietzsche. To be properly appreciated he must, like Carlyle or Emerson, be read in the original. The character of his German cannot be reproduced in English; it is something foreign to English thought. Miss Zimmern indeed pays more attention to the literal rendering of her author's expressions than to English idiom. There results consequently something which shows a continual blurring of the expression—nothing positively wrong, but a continual irksomeness and awkwardness of style. This is not, it seems, due to ignorance of English on the part of the translator, but to a desire to be faithful to the original. The rendering, however, will serve. It will show to the reader the paradoxical thought, the tragic psychic struggle of a man of deep feeling and ambitious thought. It is indeed pathetic to see a man of a sensitive spirituality allying himself in the arrogance of his intellectuality with the common ruthless egoist and contemner of the humble.

Miss Zimmern's book is weighted with a preface from another's pen, the tone of which is such as to make us fear that Nietzsche is being exploited by the wrong sort of person, and causes us some misgivings about "the good European Society."

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LA FILOSOFIA DI GIORDANO BRUNO. By Prof. Erminio Troilo.
Torino: Fratelli Bocca, 1907. Pp. 160.

The object of Professor Troilo's book is to maintain a thesis concerning the philosophy of Giordano Bruno, which is in the main right, if at some points it is expressed with a certain exaggeration and one-sided emphasis. Taking up the view that the Renaissance meant an effort toward philosophic naturalism, he shows how this differed from the direct naturalism of the pre-